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CONTENTS

EDITORIAL		99
LAMBETH 1958	The Bishop of Peterborough	100
THE COLLEGE OF PREACHERS	Theodore O. Wedel	106
MISSIONARY PROBLEMS IN CANADA'S NORTH	A. H. Davis	112
THE CHINESE DISPERSION	Roland Koh	119
A COURSE IN RURAL ACTIVITIES	Peter Kiddle	124
PREPARING FOR LAMBETH		127

EDITOR

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Land of Promise

A Story of the Church in Uganda

MARY STUART

"Mutesa owns a land worth loving"—so wrote H. M. Stanley, journalist-explorer, of one of Uganda's four kingdoms. Since the early explorations of a hundred years ago his words have been echoed by many a European as true of the whole country. In this book Mrs. Stuart, wife of a former Bishop of Uganda, shows that instinctive attraction playing its part in the growth of the Christian Church there. She and her husband served that Church for over twenty years, and from her love and understanding of the country and its peoples she has built up a fascinating picture of an ancient land opening its heart to the stirring pulse of a new and thrusting world.

H. B. Thomas, the authority on the history of Uganda, writes: "I know of no account which, within manageable compass, recaptures more vividly the thrill of the Uganda story. . . . The organisation of the Church, its educational responsibilities, the Kikuyu controversy, the revival movement and the constitutional changes in Buganda are here illuminated by a wisdom which reflects the author's abiding affection for Uganda and its peoples."

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EDITORIAL

WE are indebted to the Episcopal Secretary of the Lambeth Conference, the Lord Bishop of Peterborough, for the first article in this number of the REVIEW, on the significance and the main themes of the Conference which will be in our thoughts and prayers throughout the coming year.

The subject of sermon-delivery was prominent in the correspondence columns of the *Daily Telegraph* this summer. Inevitably, the content of the sermon came under discussion as well as the manner of its presentation. There seemed to be a general feeling that many sermons deserved only the end-of-term-report's comment "only fair, could do better, must concentrate". But the help which the clergy receive in this matter varies considerably according to a man's theological college, the interest (and courage) of his first incumbent, the effectiveness of the post-ordination training provided in his diocese and his own practical self-training.

The Episcopal Church in the U.S.A. has taken effective measures in this field through the establishment and extension of the work of its College of Preachers on which Canon Wedel reports in his interesting article. Are his comments on the theological weakness of most sermons as applicable on this side of the Atlantic as they may be on the other?

Also from across the Atlantic comes Canon Davis' account of the situation facing the Anglican Church in Canada by reason of the remarkable post-war economic developments in the North. There, as in so many other parts of the world, the Church knows that "development" is not an unmixed blessing. To the Church it presents new opportunities for service and evangelism, new challenges to the "boldness and compassion" stressed at the Minneapolis Congress. But it brings also moral and spiritual strains as militant materialism flourishes amidst a social revolution.

Another trend reported by Canon Davis from Canada is also refereed by a writer from Malaya. In his article on "The Chinese Dispersion" the Reverend Roland Koh mentions the new sects which usually prefer to invade areas where the Church is already at work rather than to attempt pioneer work in regions as yet untouched. As Professor Horton Davis pointed out in his book *Christian Deviations* these organizations are usually of a Gnostic or Judaistic heretical character. Their success may be a challenge to the Christian Churches in any and to examine the relevance of their message and their fellowship to the needs of the people. But that does not minimize the confusion which they create and their hindrance to the cause of Christian unity.

A further "development" problem facing the world-wide Church to-day lies behind Mr. Peter Kiddle's account of an agricultural course in Kenya. A world-population increasing at the rate of thirty million a year needs increased food resources. But the lure of urban life means a new "flight from the land"—in Asia and Africa as well as among the Western nations. The missionary of past generations often pioneered in agricultural experiment. Now he has frequently to play a similar role in agricultural education as he seeks to bring the whole gospel to bear on man's whole environment.

The book-notes in this issue deal with publications likely to be useful in our preparation for Lambeth.

LAMBETH 1958

By THE BISHOP OF PETERBOROUGH

OF all the political institutions which the wit or perversity of man has produced, the British Commonwealth of Nations is perhaps the least logical and most difficult to understand, and yet, at the same time, it is one of the most effective. The Anglican Communion partakes of the same illogicality and strangeness as the British Commonwealth, which it preceded and to some extent inspired. But whereas there is the Statute of Westminster to give a statutory definition of the essential nature of the British Commonwealth, the Anglican Communion has no such legal definition. It was described by the Lambeth Conference of 1930 as follows:

“The Anglican Communion is a fellowship within the One Holy Catholic and Apostolic Church, of those duly constituted Dioceses, Provinces or Regional Churches in communion with the See of Canterbury, which have the following characteristics in common:

- (a) They uphold and propagate the Catholic and Apostolic faith and order as they are generally set forth in the Book of Common Prayer as authorized in their several Churches.
- (b) They are particular, or national, Churches, and, as such, promote within each of their territories a national expression of Christian faith, life and worship; and—
- (c) They are bound together not by a central legislative and executive authority, but by mutual loyalty sustained through the common counsel of the Bishops in Conference.”

The only definition of the nature and status of the Anglican Communion is one made by a body—the Lambeth Conference—which itself rejects any idea of “central legislative and executive authority”. The surprising thing is that it works: the Anglican Communion seems to be growing in unity as well as in numerical strength. If we look for the explanation we shall find it, humanly speaking, in the origin, growth and work of the Lambeth Conferences, the ninth of which is planned to meet in July, 1958.

For any understanding of the significance of this Lambeth Conference and its predecessors, it is essential to appreciate what it is not, even more than what it is. It consists of the Metropolitans and Bishops of the Anglican Communion, who come to Lambeth to take counsel together in response to personal invitations issued by the Archbishop of Canterbury. Just as the British Monarchy is the centre of loyalty which holds together the British Commonwealth, so the Archbishop of Canterbury, as the occupant of St. Augustine’s Chair in the Mother Church of the Anglican Communion, occupies a unique position in that Communion. The Lambeth Conference meets by his invitation; he is, by tradition, its President,

and the Bishops are welcomed by him not as being under his authority, but as members of one family and inheritors of a common tradition.

When Archbishop Longley invited the Bishops to meet at Lambeth for the first time in 1867, he wrote: "Such a meeting would not be competent to make declarations or lay down definitions on points of doctrine. But united worship and common counsels would greatly tend to maintain practically the unity of the faith: whilst they would bind us in strait bonds of peace and brotherly charity". This declaration was put to the test at the first meeting, when the Bishop of New Zealand (Selwyn) and the Bishop of Cape Town (Gray) urged that there should be a graduated system of synods leading up through provincial synods to a "Patriarchal Synod". This was rejected, as was the proposal that Bishop Colenso of Natal should be deposed and excommunicated. Every subsequent Lambeth Conference has met with the understanding that it will not attempt to enact canons, make decisions binding on the Church or define doctrine. The Bishops meet to take common counsel, and they can and do give advice. But their resolutions have no legal authority and in themselves do not constitute the law or affect the practice of any Church. It is open to any one of the Anglican churches to embody the advice of the Lambeth Conference in a law or in administrative action, but unless and until it does so that advice is not binding upon it.

What then is the value of the resolutions of the Lambeth Conference? Bishop F. J. Western, formerly of Tinnevely, and Bishop E. J. Palmer, formerly of Bombay, answered this question effectively in an article which they wrote for the Official Year Book of the Church of England in 1940.

- " 1. It is a deliberative assembly and, as such, has a great value to the Bishops who attend it. For them this value lies quite as much in their discussions and consultations . . . as in its resolutions and the reports of its Committees. . . . The conclusions reached are of value both to the fully organized Churches and to the most isolated Bishop. The latter continually feels his isolation and the great responsibility which he takes if he acts without consultation and without knowledge of the opinion and practice of other Bishops. The fully organized Churches are always in danger of taking a decision which, though it seems obviously expedient and right in their circumstances, may turn out to be wrong if viewed in the light of the experience of the whole Church . . .
- " 2. When . . . it is said that the decisions of the Lambeth Conference have no authority, this is true if there is no other kind of authority in the Church of God except legislative, administrative or coercive authority. But this would be a strange opinion for a disciple of Christ to hold. He spoke indeed with authority, but . . . He preferred the understanding loyalty of friends to whom He had explained His will, to the blind obedience of slaves. Such is the authority which belongs to spiritual advice. It convinces by being true or wise . . . the authority of the Conference is that of God's Bishops met in His name to set forth (so far as they are able) the persuasive guidance of the Spirit of Truth."

So far there have been eight Lambeth Conferences, in 1867, 1878, 1888, 1897, 1908, 1920, 1930 and 1948—and each has both carried on the work of previous Conferences and introduced new elements. "Each

Lambeth Conference is not an end in itself; it is a stage in a process" (Bishop Cash). There is not space in a short article to record even the main decisions of the various Conferences. For these, the reader is referred to Canon J. McLeod Campbell's authoritative book *Christian History in the Making* (1945), and to a most valuable record by the Rev. Dewi Morgan to be published in the autumn, under the title *The Bishops come to Lambeth*. But some reference must be made to the last Lambeth Conference of 1948. Throughout the encyclical letters, the resolutions and the reports there stands out a deep sense of unity within the Anglican Communion, and a vision of growth in unity with other Churches. The subject of the Conference originally chosen for the meeting of 1940, which was made impossible by the war, was "The Christian Doctrine of Man". The Conference was outspoken in condemning any racial discrimination, and in pressing the importance of personality and freedom. "Personality is developed in community, but the community must be one of free persons." As in the Conferences of 1920 and of 1930, much time was given to Christian unity and Reunion, and in particular to relations with the Church of South India, on which two different views were recorded. In the Encyclical Letter, there is this paragraph: "Here we desire to set before our people a view of what, if it be the will of God, may come to pass. As Anglicans, we believe that God has entrusted to us in our Communion not only the Catholic faith, but a special service to render to the whole Church. Reunion of any part of our Communion with other denominations in its own area must make the resulting Church no longer simply Anglican, but something more comprehensive. . . . It is well to keep this vision before us: but we are still far from its attainment, and until this larger Communion begins to take . . . shape it would be only a weakness of the present strength and service of the Anglican Communion if parts of it were severed from it prematurely." Three practical projects were approved which are all now in being—the "Anglican Cycle of Prayer", the "Advisory Council on Missionary Strategy", and the refounding of St. Augustine's College, Canterbury, as a Central College for the Anglican Communion.

Lambeth, 1948, was unusual in that a large number of the Bishops went from the Conference to the first assembly of the World Council of Churches at Amsterdam—"the most effective ecumenical gathering in the history of the Church". And the Conference made history in another way: the Committee on the Anglican Communion proposed that there should be a "Congress of Representative Bishops, Priests and Lay Persons of all dioceses or missionary districts of the Anglican Communion, to be held preferably in June, 1953, to witness to our common faith and to confer on matters of common interest". This resulted in the great Congress at Minneapolis in 1954, held at the invitation of the Protestant Episcopal Church of America. Of this Congress, Bishop Gray of Connecticut wrote that it "marks a new era in the history of the Anglican Communion in that it is the first representative gathering of the Church held outside the British Isles". Amsterdam, and Minneapolis, and the Second Assembly of the World Council of Churches which was held at Evanston immediately after the Congress at Minneapolis, will have had a profound influence on the thinking of the Bishops when they meet at

Lambeth in 1958—not least because the process of mutual counsel has been going on during the ten years since the last Lambeth Conference met.

The need for some continuing discussions was recognized as far back as in 1878, when an Agenda Committee was suggested, and in 1898 the Consultative Body of the Lambeth Conference was set up, which meets when summoned by the Archbishop of Canterbury and acts as a kind of Continuation Committee, without executive or administrative power. This body, as reconstituted in 1930, consists of not less than eighteen members “appointed to represent the Lambeth Conference, with due regard to regional requirements, after consultation with the Metropolitans and Presiding Bishops”. It has four main duties: (1) to carry on work left to it by the preceding Conference; (2) to assist the Archbishop of Canterbury in the preparation of the business of the ensuing Conference; (3) to deal with matters referred to the Archbishop of Canterbury on which he requests its aid; and (4) to deal (so far as it is competent to do so) with matters referred to it by any Bishop or group of Bishops.

The Agenda for Lambeth 1958 was drawn up at the last meeting of the Consultative Body, and has now been published. There are five main topics, each of which will be discussed by a Committee of the Conference. The first is “The Holy Bible—its Authority and Message”. The Conference of 1897 had as one of its topics “The Critical Study of Holy Scripture”, and in 1908 consideration was given to “The Faith and Modern Thought”. In subsequent Conferences, specific points of doctrine such as the Christian Doctrine of God (1930) and the Christian Doctrine of Man (1948) have been discussed, but this is the first occasion on which the authority and message of the Bible will be considered as a whole. Particular importance therefore attaches to the Report of this Committee and to any resolutions which may result from it.

“Church Unity and the Church Universal” is a subject which in varying forms has now become almost a regular part of the agenda. Consideration will be given to two new schemes of reunion, both, significantly enough, submitted by the Church of India, Pakistan, Burma and Ceylon—the first for Ceylon and the second for North India and Pakistan. “The Church and the whole Ecumenical Movement”, and relations with particular Churches will also be discussed.

Another item which rightly comes on the agenda of almost all the Lambeth Conferences is “Progress in the Anglican Communion”. This will be considered under three main heads: (1) The Contemporary Missionary Appeal and means of advance; (2) The Book of Common Prayer—where principles of revision will be discussed and special reference made to the recognition of Local Saints and Servants of God, and (3) Ministries (including supplementary ministries) and Manpower. Each of these sub-topics is clearly of the very greatest importance to the Church of England, as well as to the whole Anglican Communion.

The two remaining items on the Draft Agenda are of a more general nature—“The Reconciling of Conflicts between and within Nations”, and “The Family in Modern Society”. In the first, it is to be expected that inter-racial conflicts will be discussed at some length: previous Lambeth Conferences have been outspoken in their condemnation of

racial discrimination. How the second of these topics—the Family—will be treated, it is too early to say, but it is not difficult to foresee that there will be discussion on the problems arising from over-population which several Provinces have asked should be considered. Moreover, social pressures in all parts of the world are developing which threaten to injure family life as the unit of security and of religious faith. Operation Firm Faith in the Church of England has focused attention on this issue in the past twelve months.

It may be of interest to describe briefly how the Lambeth Conference works. When the draft agenda has been settled it is sent, with the invitation to the Conference, to all the Bishops. At the same time Metropolitans are invited to send in reports on topics on the Agenda, or general reports on the problems of their own Provinces. These reports are in due course sent to the Bishops before they come to Lambeth, and some of them may be published for general reading. The Bishops meet first in full Conference, and then for a considerable time in the five Committees corresponding to the items on the Agenda. In some cases Sub-Committees are formed to deal with different aspects of the topic. The last period of the Conference is spent in full Conference, when the Reports of the Committees are considered and resolutions of the whole Conference are debated. The Conference usually produces a Message to the World in which the main conclusions are summarized. This, with the Resolutions and the Reports of the Committees, is published as soon as possible after the end of the Conference. All the proceedings of the Lambeth Conference are strictly confidential.

So far I have spoken of the work of the Lambeth Conference as it expresses the primary purpose—that of common counsel. But for the Church of England it has an additional significance, as a visible demonstration of the growth and strength of the world-wide Anglican Communion. The very number of Bishops attending is significant. Here are the figures:

1867—76; 1878—100; 1888—145; 1897—194; 1908—242; 1920—252; 1930—307; 1948—326.

The number expected at the Conference in 1958 is about 350. For the first time invitations have been restricted to Diocesan Bishops, though the suffragan and assistant Bishops from Africa and India have been invited, together with a few of the Bishops, not Diocesans, who have some special knowledge and experience which the Conference will need. The great opening service in Canterbury Cathedral on 3 July, and the closing service in Westminster Abbey on 10 August, together with the service in St. Paul's Cathedral on 6 July, will show the people of this country what a world-wide Church looks like, as Bishops of many races walk together in the processions. It is hoped that full advantage may be taken of the publicity which can be afforded through sound and vision broadcasting. For some weeks before the Conference also, many Bishops from overseas will be visiting the dioceses in Britain. Their presence and the message they bring will, it is hoped, rouse the Church of England to greater efforts to support the Church overseas. The Overseas Council has prepared a good deal of material which will help Church people to understand the significance of the Lambeth Conference. I

would mention in particular the study outlines just published under the title "Lambeth and Our Times", the unified statement to be published in November and the St. Andrew's-tide Prayers. There will also be special editions of the *Quarterly Intercession Paper* and *Church Illustrated*.

What Lambeth 1958 will do under the providence of God we cannot tell. The Bishops will meet in circumstances of less immediate difficulty than they did in 1948, but in a world setting of confusion and disappointed hopes. Every Lambeth Conference has made its own distinctive contribution to the world's thinking as it has helped forward the unity and growth of the Anglican Communion. Under the guidance of the Holy Spirit and with the support of the prayers of the whole Communion, we can be confident that Lambeth 1958 will have some message—some contribution—which will be seen to be relevant and vital. And, paradoxically, this Lambeth Conference like the three preceding ones may be expected to take a further step towards the ending of Lambeth Conferences. Bishop Mervyn Haigh wrote before the Conference of 1948: "If the great venture towards Christian reunion in South India works out successfully and happily, and if it is followed by other such ventures in other lands, the Lambeth Conferences of the Anglican Communion will inevitably and happily decrease in importance, and some form of General Council of Churches, increasingly reunited in their respective areas, will come more and more to the front". But until that happens which we can be sure is God's will for His Church, the Conferences will fulfil their essential purpose of helping the Anglican Communion to be true to its own nature, that it may bring the gifts which God has given it into the common treasury of the great Church that is to be.

THE COLLEGE OF PREACHERS

By THEODORE WEDEL*

ON a normal Sunday morning, all over the globe, wherever Christianity has taken root, men and women, totalling millions, attend a church and listen to a sermon. An awesome fact!

Are all of these sermons worthy of the high vocation laid upon them? A sermon is spoken from a pulpit in a house of God and deals with the loftiest themes known to man. A preacher speaks in the name of God Himself. He presumes to interpret to a listening flock the revelation of God in the history of an ancient and continuing people of God. No true minister of this Word of God is other than humble before his task. The laity of our Churches, however, are so accustomed to the sermon as part of their life in a Christian community that they seldom envisage the burden borne by the one who Sunday by Sunday serves them in the pulpit. Not every preacher is gifted as orator or theologian. His days are filled with distractions. He is tempted in all ways as other men are, and may even grow weary in his faith. More, perhaps, than any other calling, the ministry is in need of refreshment.

The College of Preachers of Washington Cathedral is an institution designed to meet this need—for the clergy of the Episcopal Church in the United States of America at least. It is an integral part of the ministry of the Cathedral. Visitors see its gabled roofs nestling into the Cathedral hill-side just below the great apse. The College boasts on occasion of being a unique institution, although daughter or sister institutions—a School of the Prophets in San Francisco a conspicuous example—are being founded here and there, sharing with us our peculiar vocation.

Week by week, from September to June, clergy of the Episcopal Church, in groups of twenty-five or thirty, attend conference sessions at the College from a Monday through a Friday. The College makes an effort to invite men from different sections of the country (the eastern half at least) representing, at the same time, varied seminary and churchmanship backgrounds. Income from its endowment permits the College to pay all but a small fraction of each visitor's travel expenses, thus equalizing the cost for men who may attend from a considerable distance. It should be added that, in addition to the service rendered to clergy coming to it for a five-day visit only, the College offers opportunity for longer periods of postgraduate study—this, however, only to a limited number. The academic year is divided into three terms of eight or more weeks, and during each term, three specially chosen priests, known as Fellows of the

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College, are invited to devote themselves to a major study project. Offers of hospitality are also possible, especially during Advent and Lent, for meetings of various kinds—Church commissions and committees, including a number which serve the ecumenical cause. A group of the leading theologians of America, of varied denominational loyalties, known as the "Theological Discussion Group", for example, meets at the College twice a year.

The conference week, to report now on our normal academic routine, is spent in subjecting the clergy attending to a variety of disciplines, all in line of "refreshment". A simple chapel is the home of the worship life of the community, though opportunity is offered to share in the Cathedral's own services as well. An hour and a half of each forenoon is devoted to corporate Bible Study. During two days out of the five a visiting lecturer is in attendance—usually a well-known seminary professor chosen from among the many scholars of the Episcopal Church and of other communions who graciously offer to share with us their pedagogic gifts. The academic routines for the remainder of the week are in the charge of the College staff—a Canon Warden and an Associate. These disciplines are reminiscent of seminary days. A theological classic is read by the students before coming to the College, and is "reviewed" in classroom discussions. An evening session is devoted to an informal homiletic workshop; another to mutual sharing of pastoral problems and their solution.

A full menu, even for refreshment, one might say. The "main course", however, still awaits description! This is the *preaching*—a discipline which is regularly scheduled for the afternoon periods of the week. Every clergyman attending is asked to bring at least one sermon with him—a sermon already actually preached to his people, not one especially adorned with learned citations for our collegiate assembly. Five to six sermons during an afternoon is the normal quota, each preached before a seminar group consisting of the preacher's conference colleagues and a member of the College staff. What results from this avalanche of sermons and sermon listening? An analysis can turn into quite a commentary! Before this essay ventures to present such an appraisal, however, a word may be said on the history of the College.

The story begins with a vision entertained by the first Bishop of Washington, Bishop Henry Yates Satterlee (1896-1908), in whose episcopate the building of the present Cathedral was begun. He envisioned, as one of the auxiliary institutions of the Cathedral, a

"School of the Prophets, where devout and intellectual students may ponder the questions of the day side by side with the facts of the Gospel; where skilled theologians and interpreters of the 'Queen of Sciences' shall be competent to translate the doctrinal truths of theology into the common language of life in such a way as to take hold of the living convictions of thinking men."

The wise bishop's design lay fallow for several decades. But in 1924, there was resident in Washington the then-retired Bishop of Pennsylvania, the Right Reverend Philip M. Rhinelander, formerly a seminary professor and still active enough for an academic venture. Under his leadership,

and with the hearty support of the then Bishop of Washington, the Right Reverend James E. Freeman, an experimental "preaching conference" was held—one of the Cathedral's schools having offered its facilities during a June vacation period. The conference met with immediate welcome on the part of the clergy privileged to attend, and "June Conferences of the College of Preachers" (the new name for the institute dating from these days) became annual events. Facilities and staff were lacking, however, to advance the project beyond an experimental stage.

On the evening of 9 June, 1927, Bishop Freeman was sitting in the study of a friend in Paris. The hour grew late. The Bishop, however, was urged to speak of recent happenings at the Cathedral. The College of Preachers project was vivid in the Bishop's memory, and he spoke of it. His host, a layman of generous wealth, thrilled to the theme, and then and there made offer of a gift for the permanent establishment—a building and an endowment—of the College of Preachers as it now adorns the Cathedral Close. A ten minute "sales talk" has rarely effected a happier result.

For, if judged by the expressions of gratitude on the part of the College's clientele—some 5,000 or more clergy having passed through its disciplines since its founding in 1929—the College has become a spiritual "home away from home" for many a lonely minister. We have become familiar, on the American scene, with the phrase "on-the-job training". The industrial world educates its apprentices in this manner. The medical profession provides what it calls "clinics" for physicians and surgeons even in mid-career. Why should not the Church offer analogous help to its over-worked ministry? The seminary capital deposit of insight, and at times of enthusiasm and courage, has dwindled and a fresh increment is not easily found. The victim of discouragement can read books, of course, but these are costly and, even if read, need the help of dialogue with other minds to come fully alive for pastoral and homiletic use. Loneliness cries for the grace of fellowship.

One of the most important results of our "on-the-job training", accordingly, derives from the group experience as such, quite apart from the instructional benefits derived from a visit to the College. We submit ourselves, above all in our preaching sessions, to communal judgment. Our faults are laid bare. They lie bare for anyone to see anyway, of course, but here they receive verbalization. False pride is exposed, false humility is equally scored, slipshod grammar receives comment, sentimental rhetoric is given short shrift, superficial scriptural exegesis is detected. For many a priest all this exposure of his nakedness is a harrowing experience. And yet—with very rare exceptions—the ultimate effect is the opposite to discouragement. The fact can be a source of continuous amazement. Contemporary psychotherapy is discovering the value of what it calls "group therapy". We at the College have evidently practised "group therapy" for decades. By the second or third afternoon of these sermon disciplines, the group has become a fellowship of humiliation, and, what is more, a fellowship of repentance. And in that experience one of the deepest paradoxes of the gospel comes to life. Coming into judgment is at the same time entrance into grace. Judgment means that some one takes our failings seriously. Someone cares.

A Christian fellowship cares. And the joy of fellowship on this deep level outweighs all the pain of humiliation.

Nor is the value of these sermon hours restricted to the preacher's insight into his own talents and weaknesses. The mere listening to sermons is itself of equal pedagogic profit. Someone has defined the art of teaching—the preaching art being parallel—as the art of “imagining ignorance”. The preacher must be a good “money changer”, translating the vocabulary of the Kingdom into language understood of the people. The preacher needs discipline in what we at the College have come to call “listening psychology”. As a listener to the sermons preached, the priest is directed to imagine himself to be a typical layman in the pew, preferably a half-converted layman. How much of a sermon is competently remembered even after a lapse of half an hour? Many a preacher who tries himself out as a listener goes forth with sympathy in his heart for his long-suffering parishioners! Memory, he discovers, is a frail power in man's psychological equipment. The discipline of listening to sermons, to cite one concrete lesson almost uniformly driven home, will cure most of us of the use of much poetry in our pulpits. Poetry is language so condensed that even slow delivery rarely implants more than a phrase or two, or a vague impression of a mood, in the hearer's consciousness. The preacher thrills to it, since he receives it by both ear and eye. But the listener is usually hopelessly at sea. One of the masters of the preaching art, when leader of one of our College conferences, confessed that he found it unwise ever to cite more than two lines of a poem. Thus employed, poetry can, indeed, be extraordinarily effective. But, so he would advise, a prose paraphrase in the preacher's own words of the body of the poem, with a two-line direct quotation, is more effective than long citations.

One of the most vivid convictions regarding the art of preaching which has come to me concerns the topic of sermon structure already mentioned. How few are the sermons which are built on a firm structure! I use the word “structure” in place of the word “outline” advisedly. Most sermons do have a kind of outline. One of the most common types of outline is that found in the “clothes-line” sermon. A central theme runs through it. As a clothes-line unifies a heterogeneous series of garments hung up to dry, so the theme brings a kind of unity to the sub-topics of the sermon. But the sermon cries out for architectural structure. The arrangement is casual and not climactic. The preacher has shirked the task of working on his material long enough to order it. Even the text has frequently been pinned on to his clothes-line at the last moment, or is hung there at the outset, but is then forgotten until a bad conscience compels repetition in the closing paragraph.

In this matter of a sermon outline, some homiletic text-books are much to blame. We are told that preparation of the sermon *begins* with an outline. Nonsense! The outline, or preferably the structure, emerges only at the end of the process. We begin with chaos—a chosen text or longer Bible passage, collateral texts, the garnerings from concordance and commentaries, glimmering bits of insight as to applications to contemporary life, parables and analogies. A good sermon grows only in the soil of the preacher's meditative hours. If he yields himself to the

wooing of his text, subconscious fashioning of his sermon will precede conscious verbalizing. At long last a structure emerges. This can, at times, be very simple—the so-called sonata structure, for example (introduction, theme, variations on the theme, coda). It is not meaningless that the tripartite division of a sermon has been long traditional. There is nothing better. The gospel is always paradox. And a paradox yields itself best to threefold development. The important point is, however, that the structure of the sermon *is* the sermon. It is what sermon preparation works *toward*, not *from*. The issue of written sermon or outline sermon is relatively unimportant. Homiletic experts have probably argued this dilemma from the days of St. Paul to our own. I see no reason why the preacher should not become proficient in both forms of delivery. There are occasions when anything short of a complete manuscript is unworthy of the solemnity of the service. There are other occasions when the preacher must speak forth his message even without vestments or pulpit desk.

Far more important than these little matters of pulpit etiquette, however, is the analysis of the *content* of our sermons. On this issue, my long term of listening to sermons causes me to speak with deep and almost desperate concern, though here briefly and with reserve. After only a few years of steady sermoniac diet, it dawned on me that an informal statistical survey of the sermons passing across my desk or listened to in the chapel would clearly reveal the preponderance of one type of sermon, and that this type somehow missed the full meaning of the gospel. This statistical conclusion has since been further confirmed, though very recent years indicate the coming of a change. To call these sermons heretical—the stigma of the Pelagian heresy would be the obvious one to apply—would be ungracious, and, so far as the preacher's intentions are involved, unfair. The preacher would pass an examiner's test in the orthodoxy of his doctrinal beliefs quite easily. But examine his sermons, and, more particularly the interpretation which the listening layman will take home with him after the sermon hour, and the preacher should be awakened to a great concern. A gulf somehow yawns in our churches between the pulpit on one side, and the lectern and prayer-desk on the other. A chasm appears also to exist between the preacher as he reads his text-books on doctrine, and the same preacher when he is in his homiletic workshop.

Most of our sermons, if the basic problem of motivation is thoroughly examined, fall into the category of *ought* sermons. Sub-categories of this are the "we must" and "let us", and the "if only" sermon. This *oughtness* finds its validation in the teachings and the example of Jesus. With no intention of ignoring incarnational theology, the figure of Christ, nevertheless, is reduced (theologically speaking) to that of Master. The Christian life is pictured as under the compelling sanctions of imitation and discipleship. An ethical resultant is homiletically presented in glowing terms as itself the gospel. For its attainment, helps falling under the category of "grace" may, to be sure, be needed. On this issue, though not always on the basic one, Anglo-Catholic sermons will be more precise, stressing the value of the sacraments.

I can recall the startled eye with which I once read a striking warning on this issue of "the gospels or the Gospel" in a volume of Peter Taylor

Forsyth, that great prophet of a reborn biblical Christianity. "The Epistles," he says, "are more inspired than the Gospels. We are in more direct contact with Christ. We are at one remove only. The Gospels, with their unspeakable value, are yet but propaedeutic to the Epistles; *and most of the high pains and troubles of the Church to-day arise from the displacement of its centre of gravity to the Gospels.*" (The italics are mine. The quotation comes from *Theology in Church and State*, Hodder, 1915, page 31.) These are winged words. Their author would be the first one to protest if they were understood as belittling the evangelists of the New Testament, or sermon texts culled from those priceless pages. But he is right in placing a warning sign before a moralistic "discipleship Christianity". The word "discipleship" may receive redemption, even though the apostolic era did not use it. It requires, however, the setting of the apostolic faith. The imitation of Christ is symbolized in baptism. We die and rise again, receive the gift of the Spirit, and are henceforth "in Christ". To be a disciple of Him who "shall come to judge both the quick and the dead" is, if presented in terms of moral idealism, an impossible burden. The burden must be transformed into a gift of grace. The Gospel is the good news of that gift. An imperative becomes an indicative. The historic disciple-group, after the Resurrection and Pentecost, received the gift and became Christians. Do we wish to turn clocks back? We may, in some of our sermons, run the danger once voiced, I believe, by John Oman, of merely turning publicans into pharisees.

This essay, in its closing paragraphs, has departed far from the "art" of preaching. Yet no word on preaching would be true if it did not finally transcend aesthetic concerns. Preaching *is* an art, let us grant. As art it can be taken seriously. But the proclamation of the Gospel does not require aesthetic genius. A child can babble the old, old story. An unlettered parishioner can show it forth in a saintly life. Unless the preacher can discover (or re-discover) the meaning of the mighty acts of God and declare them before his people, all the artistic triumphs of a popular pulpit can be to him damnation. "Woe is unto me, if I preach not the gospel!"

MISSIONARY PROBLEMS IN CANADA'S NORTH

By A. H. DAVIS*

THOSE who know and write of Canada's North say very definitely that the greatest misconception in many minds is the belief that the north is all of a piece from the Klondike to Ungava. Certainly to give a comprehensive picture of the economic and industrial development of the north and its effect on the life and work of our Anglican Church would require not one but many articles.

Strictly speaking, the term "Canadian North" means anything above the sixtieth parallel. If we so limited ourselves our reference would only be to work in the dioceses of the Arctic and the Yukon. We will take a wider interpretation of our terms of reference.

The first fact that must be grasped in connection with Canada's North is how recently it has become known even to Canadians.

Until approximately twenty-five years ago few Canadians realized that they had a "North" country. Some idea of the recent development can be gleaned from the fact that between the years 1946-1953 the mineral production of the Canadian North increased one thousand per cent. The country is rich in natural resources, but they are in a very early stage of development.

Taking the diocese of the Arctic as a focal point for a quick survey, we would find that the northern limit of industrial development in the west is the mining area around Great Bear Lake in the region of Yellowknife. Gold mining is the principal occupation. Costs of production are heavy. The very existence and stability of this community depends upon the price of gold. The lowering of the price of gold by even a few ounces could easily spell disaster to Yellowknife—which is the only "self-supporting parish" in the whole diocese of the Arctic.

While much of the economic development and all of the industrial development are well within the tree-line at present, this does not mean that the life conditions of the Eskimos are not being materially affected by the oncoming changes.

The Church up until the last few years conducted the only sustained programme of education in the far north. There are still no teacher-training colleges above the sixtieth parallel. Under Federal Government auspices there are nine secondary schools, five in the diocese of the Arctic and four in the diocese of the Yukon and, in addition, there are nearly seventy primary schools under the jurisdiction of the Department of Northern Affairs.

In the implementation of the present programme and the development

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of future projects the Church has a vital role to play. While the Government pays the salaries of all teachers, yet it is the prerogative of the Church to assist in the recruiting of available Anglican personnel to fill the role of teachers. These Anglicans can be the "non-professional" missionary in the north. It is not to the credit of the Anglican young people nor their parents that so far the Government has not been besieged by numbers of Anglicans coming forward for these rewarding duties.

The literacy rate among Eskimos is distressingly low. It is true that many of them can read and write syllabics, but, unfortunately, there is little Eskimo literature available. The Church is struggling with the task of supplying "News Letters" in syllabics for distribution in the north, but more particularly among the increasing number of Eskimo tuberculosis patients whom the Government is bringing down to be cared for in the Sanatoria in the south.

While it is important that neither the Eskimo language nor culture die out, yet it is essential that the Eskimos learn English to improve their opportunities in the face of the oncoming economic development in the north.

In her own educational programme in co-operation with the Government, as illustrated by the summer-time tent-hostel project in connection with the day school at Coppermine, the Church is striving to give the Eskimo children contacts with character development as well as facility in the English language.

In the Eastern Arctic the iron-ore development in Ungava has opened up the northern hinterland of Quebec Province. Knob Lake (the name familiar to the cartographers), but Schefferville to the Provincial Government officials, is situated right on the borders of the Arctic and Quebec dioceses. This major industrial activity has brought large numbers of French and English people into this area. To meet the spiritual needs of the quickly-developing townsite, a Community Church was planned. This proved abortive. The diocese of Quebec now has a small building erected, and there are plans to establish a resident priest in the area. The sudden influx into Knob Lake of over one hundred and fifty Anglican Indians from Fort Chimo in the diocese of the Arctic in search of benefits from the approaching industrialization has presented many sociological and spiritual problems for the missionary church in the area.

The building of the Alaska Highway has provided a mainland back door into the diocese of the Yukon, where the population in ten years has increased nearly one hundred per cent in white personnel. Much of this increase is due to military establishments which have been provided with spiritual ministrations by their own chaplaincy service.

But as the maintenance of the camps, especially on the highway and in other communication installations, passes from the military to the civil administration, the responsibility for the spiritual needs of these permanent civilian workers will also pass to the Church in the diocese of the Yukon. It is ill equipped to face this challenge in manpower or financial resources. Much of the pioneer work on the Alaska highway has been done by volunteer women van-workers largely from the British Isles, and to them too high a praise cannot be given.

The industrial life of the Yukon still centres around mining. Gold mining predominates, but, increasingly since the war, lead, zinc and silver mining has revived. This means that places which a few years ago were being written off as ghost towns are now beginning to experience a resurrection.

Largely through the support of Church people outside the diocese, the Bishop of the Yukon has been able within the last five years to build six new churches and renovate and repair all other church property in the diocese.

Climatic conditions in the Yukon are such that much of the population is transitory. Each summer finds an increasing number of university students and other workers engaged in exploring and prospective work. Few workers remain permanently. Fluctuation of personnel makes the building up of a strong parochial or diocesan life seem almost an impossibility. The last government census listed 2,187 Anglicans in the diocese of the Yukon. Many of these are of the "inactive type" and a large percentage are Indians, who contribute little or nothing to church funds. This factor shows that for some time to come, even though there are sporadic signs of economic and industrial development in the area, the church will require considerable outside support in financing and personnel to maintain itself in face of the rising transportation costs and cost of living index.

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Farther south we come to the diocese of Caledonia, which covers five-eighths of all the British Columbia territory. In this diocese some of the most spectacular industrial projects in the whole of Canada, if not in the whole world, are taking place, of which Kitimat and Kemano are famous. The Fellowship of the West, an unofficial movement of clergy and laity in the diocese of Montreal, sent the first priest into Kitimat in June, 1953, to establish the church. After the congregation was organized, property was obtained from the Aluminium Company of Canada in a central location in the new townsite. A parish hall to serve as a church and a rectory have already been built in a town which has grown in four years to have a population of over 14,000 people.

An interesting aspect of the church development in Kitimat is the fact that the entire building project has been financed locally. Having brought the Kitimat project so successfully to its present stage, the Fellowship of the West is relinquishing its grants to the Kitimat Stipend Fund. The diocese must look to the Missionary Society of the Church to replace this source of outside help. It is a moot question in all these pioneer communities whether congregations can pay for buildings and maintain simultaneously the full time ministry at a livable stipend. The ambitious spirit exemplified by the Kitimat congregation is but one evidence of the modern counterpart of the same undaunted enthusiasm of the pioneers who planted the Church on the prairies less than seventy-five years ago.

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A lesser-known, but none the less sensational mineral discovery producing some of the highest grade asbestos fibre known is located at

Cassair in the same diocese. Mining development only began in 1950. Today there is a community of eight hundred people. A resident Anglican priest is ministering at All Saints' Anglican Community Church which was built by the membership of the Protestant Community with no outside financial assistance whatever. The Roman Catholic Church is the only other religious body on the townsite.

The title Anglican Community Church will sound strange to many ears within and without Canada, but it can only be understood if it is remembered that in all these northern pioneer communities denominational loyalties sit very lightly.

This is especially true where there are so few worshipping and practising Christians in an atmosphere of increasing militant materialism. However, as the communities begin to develop and stabilize, it is not long before the sociological and spiritual pressures begin to force strong confessional witness.

Unfortunately in past years the pattern has usually shown that Anglicans have pioneered in bringing opportunities for Christian worship to these communities only to find that they have lacked in finances and personnel resources to maintain their original effort and others have entered in to reap where they have not sown. The only alternative to the community church approach is either the willingness of the Anglican membership to support sacrificially a strong confessional witness, or to adopt on the Canadian northern frontier the principle of "comity of mission" so familiar in parts of the overseas field.

Though this principle of comity is unofficially advocated by some at the level of the Canadian Council of Churches, it is hardly likely to gain much favour within the Anglican circles generally unless there is a considerable change of heart towards ecumenism and all for which it stands.

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Extensive development of oil and gas wells is going on apace in the vicinity of Fort St. John and north to the Yukon border. Pipelines south to Vancouver are being built. Rail lines are well under construction to Fort St. John. This is another area where church services were begun and pioneer building was commenced by priests and laymen sent and financed by the Fellowship of the West Movement. The pioneer work of these groups and also self-sacrificing groups of British women serving the Church in Canada for the most part on a voluntary basis has put her witness well out in advance of approaching industrialization in all the northern sections of Athabasca, Caledonia and Yukon dioceses.

Inevitably the expansion in northern Canada is creating an unceasing atmosphere of social and spiritual tension for our North American Indians. Indians are coming in growing numbers to depend less and less on the trapping industry for their livelihood and more on the unskilled labour market around the scene of the white man's invasion. Consequently there is a loosening of the strong ties of attachment to the Church's influence in their day-to-day life. "The Gospel of materialism" is no respecter of persons even in Canada's north.

In all this turmoil of industrial change which has struck with gale-like force on many an Indian community, there has also appeared the sect type of religion which also is no respecter of churches.

The primitive Indian has now to contend with a new voice which challenges the securities of his former Christian religious loyalties. That the coming of the sects in Canada's northland has coincided with the arrival of large-scale American capital and industrial techniques is not altogether without significance. Their arrival coincides with the period in the life of the Canadian Church when her man-power pool for full-time Indian service is extremely low in potential.

There is a slight revival of interest in our Theological Colleges in the need for young ordinands to give further service among these first citizens of Canada. However, the growing Church opinion is that Indian Christians must produce, and the Church train, a native ministry. Over one hundred years ago John West, in the Red River settlement, trained Henry Budd as the first Indian priest. If John West's foresight on the imperative importance of training a native ministry had only been followed through in the last one hundred and fifty years it is quite conceivable that there would be serving in the Sacred Ministry of the Anglican Church of Canada today not fifteen but fifty Indian priests. These Indian priests themselves would be best able to prepare their people spiritually to meet the impact of the changes which the opening-up of our country is forcing upon them.

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As we come farther south in our survey we cannot fail to take notice of Edmonton—Canada's fastest-growing city, which has doubled its size in ten years! In 1945 there were ten self-supporting parishes in the diocese. In 1955 the number has increased to eighteen. Plans are now under way for the diocese itself to relinquish all grants from the Missionary Society of the Canadian Church and become a "self-supporting diocese".

Only about sixty per cent of the population of Edmonton City is of Anglo-Saxon racial origin. An increasing number of the non-Anglo-Saxon groups belong to the post-Christian group in European society. They constitute a virgin missionary field.

When there is alert leadership from the clergy and a sympathetic welcome extended by congregations to those who are beginning to inquire about the spiritual roots of a new culture, there are some small but encouraging signs of real interest in Anglicanism on the part of these so-called New Canadians in Northern and Western Canada.

To look briefly south to the dioceses of Moosonee and Algoma we would find the major industries are mining, pulp and paper. In the diocese of Moosonee these industrial areas centre around Kapuskasing, Timmins and Kirkland Lake, where there have been nine new churches built since 1939. Most of these new structures are enlarged, or new church buildings necessitated by these booming mining and pulp industries which, in some cases, have doubled their mill capacity in the last few years.

In the diocese of Moosonee church membership outside of a very

few small cities and towns largely consists of small isolated groups of people. It is not likely that their numbers will increase materially in any foreseeable future. They cannot possibly maintain a resident ministry. This is but one of the dioceses in Canada which maintains a travelling priest to minister to these many small groups of isolated church folk, but it soon will have the distinction of maintaining the first trailer church in the country if the present campaign for funds is successful.

Pulp and paper is also one of the major industries in the adjoining diocese of Algoma. But there recently the uranium development sparked by the Rio Tinto interests has stolen the spotlight. The diocese of Algoma has latterly shown great foresight in using summer theological students to follow the pioneer explorer and miner into these new areas. At one mining development, called Elliott Lake, lots have already been procured for both church and rectory, and plans are being made for the appointment of a resident priest. So rapid is the growth of the industry that it is expected within the next two years there will be over twenty thousand people at the townsite. University engineering graduates, doctors, dentists and teachers are among thousands now living in trailers.

In June, 1956, the diocese of Algoma relinquished all its grants from the Missionary Society and became a self-supporting diocese. Following this synodical action, a very successful financial campaign was waged throughout the entire diocese to raise funds for the implementation of a ten-year Church Extension programme. It has revealed that under the inspiring leadership of archbishop, clergy and laymen, the diocesan Church family can rise to exceptional standards in sacrificial giving and by so doing they have set a pattern which already other missionary dioceses are deciding to follow.

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One of the brightest spots appearing on the horizon of the Canadian Church life is this growing emphasis on Christian Stewardship. It is estimated that four-fifths of the population of Canada live within one hundred and fifty miles of the United States border. It is chiefly in this area that the major benefit of this stewardship programme is being felt and is thus providing the Church with the financial and personnel resources to meet the tremendous church extension projects which the economic expansion in the southern area demands.

Just prior to the outbreak of the Second World War the Church in Canada was challenged to maturity in responsibility as she relinquished all grants from the British Church which had so largely provided the resources, financial and personnel, for the establishing of the Church in the prairies and in Southern British Columbia.

No sooner had the Church in Canada assumed financial independence from a very generous Mother Church than she found herself facing the demands of the greatest period of church extension in the history of the self-supporting dioceses. Resources in finances and in personnel cannot begin to meet all the pressing needs of well-populated areas. It would be so easy for the Church to forget the "out-of-sight-and-far-away" places in her booming southern expansion.

The task of the Missionary Society is still to keep the needs of changing frontiers before the Church. Increased but by no means adequate missionary giving is forthcoming, but it is not being matched by increased personnel.

A recent editorial in a popular weekly magazine, headed "We haven't done right by our North", challenges our Canadians with these words: "The fact is that as a nation we Canadians have put less heart, brain and muscle into the development of the North than we've put into any common undertaking in our national lifetime. Until we do far more than we have done to populate and use it, we will not be free of the danger of losing it to our enemies or to our friends." These words could easily apply to the Church in Canada in her failure to supply the sinews of her spiritual welfare, especially in respect of man-power.

It is true that the fruits of this technological age have to a degree lessened some of the privations of life in the north. It is equally true that the advancing modernity of life has brought fresh and difficult notes into the north in which the Church must engage in her distinctive work of witnessing to the power of the Gospel of Jesus Christ and the building up of the Beloved Community.

There are no easy solutions to the magnitude of the task before the Church in Canada as she joins with Christians of all communions who pray "Lord of all lands, make Canada Thine own". There is only one certainty to those who traffic in the King's business on the frontiers, whether they are physical or spiritual, and that is that there is plenty of scope there, too, in these days for "blood, sweat, toil and tears"!

THE CHINESE DISPERSION

By ROLAND KOH*

THE Editor of the EAST AND WEST REVIEW has asked me to give a picture of the needs, problems and opportunities facing the Church in regard to the Chinese people outside Red China. As a member of the Chinese Dispersion, I feel I should not refuse this request. Of the many needs, I aver that the chief and foremost need of the Chinese is CHRIST and HIS GOSPEL. I do not state this merely from observation, but more from my own experience. For I was born in a Chinese family, in British North Borneo, who embraced Buddhism. I can still vividly recollect how in my childhood days I accompanied my mother in her many visits to the Buddhist temples in Sandakan. I first came to learn of Christ about 37 years ago when I went to our Anglican mission school in Hong Kong. Both from my personal experience and from careful study and observation, I can say that our Chinese brethren truly and urgently have been seeking for a God such as He that Jesus Christ came to reveal to mankind. But to the great majority of the Chinese people, very little is known of God in Christ Jesus. If only they can know Christ as much as we do, they will confirm our view and become Christians. In recent decades, they have gone through wars, persecution, torture, uncertainty, deprivation of rights. Baffled and frustrated at every turn of life, they search for the ultimate meaning and purpose of life. And what is truth? And which way leads to happiness and blessedness? Since they do not know the Gospel, they are not aware of the fact that the answer to their quests is found in Christ, who is the Way, the Truth and Life. In their suffering and disappointment, the Chinese aspire for an abundant life. And Christ has come that we may have life and have it more abundantly.

If what we have said is valid, then the question inevitably arises as to why so few of the Chinese have become Christians. It is because, as we have already indicated, we have failed to put across the Good News of Jesus Christ to them. The same task which confronted St. Paul at Athens, confronts us to-day: how to proclaim the Unknown God in such a way that the Chinese can see that in and through Christ they can find the God for whom they are seeking. One reason why our proclamation in the past has not resulted in a greater harvest of converts is the deep suspicion that Christianity is a tool of western imperialism and colonialism. This suspicion is largely due to the subtle propaganda of the enemy of the Church. To the uninstructed, the accusation has a semblance of truth in it, because Christ has been presented in western garb. The style of Church architecture is western; the illustration and explanation of Christian doctrines and living, in literature and oral teaching, have been taken from western background and culture; vicarages and mission houses in many places in

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China have been built in western style, standing in great contrast to all buildings in the neighbourhood; the principal administrators of the Church, mission hospitals, schools, orphanages, have been western missionaries. The tunes of hymns sung at divine worship are in the main western; the vestments that clergy and choir wear are of western origin. In Malaya, until the recent past, the ministry of our Anglican Church was in the nature of chaplaincy, providing pastoral care to the members of the British community. Little was done in the way of evangelism to introduce Christ to the members of other communities. Thus, the Church had not sufficiently and effectively identified herself with the local people in their life and struggle, so that Christ has long been regarded as a western God having little or no interest in the life of the oriental people. Leaving aside the suspicion that Christianity is an imperialistic agency, we can perceive that only those Chinese who have had western education can appreciate all that goes on in the Church. But very few Chinese have received western education; the great majority do not even have a sound Chinese education. However, it is a matter for thanksgiving and hope that most of the factors cited as having aroused suspicion no longer exist. An indigenous ministry is taking shape everywhere; the Church is becoming more and more rooted in the culture and life of the land in which she serves. Nevertheless, it will require some little more time to heal the wounds that suspicion has caused.

The shortage of really suitable literature in Chinese has reduced the effectiveness and efficiency of communicating the Gospel to the non-Christians. This is especially true of literature which gives specific Anglican teaching and instruction. Heretofore, we depended on Shanghai, Nanking and Peking for the supply of our needs. The Bamboo Curtain has cut this source of supply from us. Our Chinese bishops, clergy, scholars, theologians are now separated from us. With only a handful of clergy and scholars now available to the Anglican Church outside Red China, we have failed to produce what we need. The situation is rendered more unhappy by the fact that amidst the changes and vicissitudes of this atomic age we need to rethink and produce accordingly such literature as will appeal to the modern mind, both within and without the Church. No serious and concerted attempt has been made in this direction. For along with this handicap, we face the problem of an even more acute shortage of manpower. Outside Red China, in Asia alone there live some 20 million Chinese. The whole of the Anglican Church has only an aggregate number of about 30 Chinese priests doing full-time pastoral work! So every three Chinese priests have a field of two million Chinese to serve, if they want to.

Before we describe the other cause for the meagre results of past evangelism, we want to profess and affirm that Christ is the only answer to all the longings and hopes of Mankind, and He is the Way and Means to lead Mankind to God and to His salvation. But this does not justify our approaching non-Christians as civilized people to pagans, or our adopting an attitude as missionaries of a superior religion. The first Christian missionaries did not come to Asia where a vacuum existed. They came to the Orient where there already existed a civilization much older than any of the civilizations known to them in Europe. Indeed, long

before the first missionaries arrived, the people of Asia had passed over the stage of barbarism. Thus, it was possible for them to set foot on Asian soil, without being eaten by cannibals or murdered by barbarians. In this respect, we can see that God had made preparation for the advent of Christianity into Asia. But trouble began when we imagined that we came to a pagan world to preach and introduce God to the people of Asia. Such an assumption meant we were content with an "inferior" gospel message suitable for a pagan and uneducated audience. The history of the Church in China tells us that in the main we have failed to win and convert the great majority of the intelligentsia. Our success was largely amongst the underprivileged, through our social and educational services in hospitals, orphanages, and schools. The great masses of Chinese outside these activities sponsored by the Church have not been touched and won. In China and other countries in Asia, it is not the absence of religions nor the absence of an ethical code that we find. There have been for centuries many religions. So we have not come to a pagan world, to an open field for evangelism. We have many competitors in the race to win the loyalty and adherence of the masses of people. Only the best in the Gospel of Christ has any hope of success. This is more true to-day in our competition against the new religion of materialism and the soulless machine.

Moreover, an air of superiority and mere condemnation of other religions have hardened the hearts of many against Christianity. Just as in Europe there is a close link between Christianity and ordinary social life, so in Asia there is a close relationship between Buddhism, Mohammedanism or Taoism and the ordinary social life of the Asians. Social and religious practices have been so long interlocked as to be inseparable. To condemn other religions with an air of superiority tantamounts to a condemnation of their ways of living. Condemnation results in antagonism. Only love, humility, patience, plus a deep sympathy and understanding can persuade non-Christians to listen to our Gospel. Only when they care to listen, can we hope that they will accept Christ as their Friend and Saviour.

Another problem which the Church has to face in her task to reach the Chinese Dispersion is the recent invasion of sects into South-East Asia. They seem to have unlimited financial resources at their disposal. We do not wish to condemn them, nor to devise means to prevent them from coming into the Asian field. We believe in and stand for religious freedom. But we just want to say that they have made things difficult for us by proselytizing members of existing Christian bodies. In Asia, there is a considerable portion of the people who are non-Christians, in many countries amounting to over 90 per cent of the population. There is therefore a vast and unlimited field for evangelism. Why trouble and upset the faith of the members of other Christian bodies? Is it due to lack of courage and confidence? Only recently a member of our Church told me in tears how she was pestered by a missionary worker of one of these sects. Daily for about a month this worker would call on her despite protests that she had to cook and do other household work and despite the affirmation that she was happy to remain an Anglican. I myself had a similar experience. A member of one of the sects came to our house.

I told him who I was and showed him our notice board. Howbeit, he insisted on coming in, saying that since he had come he might just as well deliver his talk! For nearly half an hour, he tried to convince me that I had really boarded the wrong bus by being an Anglican. I felt it was best to be courteous to try to listen to him. The problem confronting us is the ever increasing number of sects coming to South-East Asia which spend too much time on proselytizing other Christians. In so doing, there results a confusion in the minds of those who have only recently been baptized. Their young and newly acquired faith totters and they begin to doubt whether Christ is God after all!

Having grappled with some of the problems which we have to face, we can now steer our course to the opportunities for evangelism amongst the Chinese Dispersion. Once more, we would remind our friends that the Chinese are just ripe for our endeavour. In Asia, imperialism and colonialism are fast being replaced by nationalism. If they suffered much under imperialism and colonialism, the Chinese in South-East Asia now find that neither are they favourably placed in the rising tide of nationalism in the countries to which they or their ancestors have migrated. It is another bitter pill they have to swallow. In the past, they suspected the motives of the western powers and in certain instances and circumstances they had to struggle under some measure of handicap. Now the Chinese find they are the suspects themselves, and often have become the target of aggression by the nationals of their adopted countries. In the past, there was no clash or conflict between the traders of the western powers and the Chinese merchants. The former were largely wholesalers, the latter mainly retailers. With the rise of nationalism, the local nationals by and large want to be retailers to replace the Chinese, resulting in conflict and misunderstanding. Laws have been passed in several countries to protect their own nationals by barring Chinese from various lines of business, so that the former may engage in them without fear of competition.

Hence, both colonialism and nationalism offer the Chinese problems and hardships. It is no surprise to hear occasionally that some prefer the old days of "colonialism". The problems emitting from nationalism are aggravated by the fact that there are two "Chinas"—Red China in the Mainland, and Free China in Formosa. Some countries recognize Red China, while others continue to maintain diplomatic relationship with the government in Formosa. No matter where they are, the Chinese are suspects. The country that recognizes Red China suspects the Chinese residing in it of being pro-Formosa. Similarly, the country that has diplomatic links with Formosa suspects the Chinese as potential communists.

Gone are the good old days when one could travel the length and breadth of Asia without having to take a passport. Now, one cannot travel an inch out of a country without a passport or a document in lieu of passport. The Chinese face this insoluble problem of which passport to possess. If a Chinese has a passport from the Formosan government, he finds that many countries do not accept it as they do not recognize Formosa. But if he has a passport from Peking, everyone is scared of him because he is regarded as a communist! So everywhere he goes, he finds he is not welcome and under suspicion. It is difficult for an ordinary Chinese to

feel that he has a friend anywhere. He feels lonely in his struggle for survival and recognition. He soon discovers that to facilitate his travel, he had better travel as a "stateless" person. That is, a person without a country!

However, our purpose is not to compare the pros and cons of colonialism versus nationalism, but to show that the present time is ripe to win for Christ the Chinese in South-East Asia. They have lost their trade and the protection of home and birthright, and their means of livelihood is seriously being threatened. In their present sorry plight and struggle for survival, they feel lonely and isolated. They do not know where to turn for guidance, friendship, companionship, sympathy and love. So, it is Christ that they want, for Christ is love. Christ can and does fulfil their hopes and prayer. Do not misunderstand; it is not that we think that the Chinese will not survive in this hard struggle. In all humility, we believe that they will overcome any obstacle and handicap to which they are now subject. It is that in the existing frame of mind, they are in the most receptive mood to accept Christ, because they are in the most receptive mood to receive love and friendship. It is not only an opportunity too precious to be let go, but it will be a gain that will prove an immense asset to the whole of Christendom. This is what Sir Kenneth Grubb wrote in the *Outpost* of March 1956:—"I argue that whoever captures the lives and the interests of the Chinese in South East Asia for Christ, captures the most active and forward-looking section of the population. I also argue that if we do not provide Christian education for these communities, since they are progressively minded they will inevitably look elsewhere for it, and very likely to the Communists".

A COURSE IN RURAL ACTIVITIES

By PETER KIDDLE*

IT was Easter Monday and although it was the date fixed for the beginning of the Course, we realized that many would be unable to get passes on that day as it was a Public Holiday. In fact, we had been wondering how many would come anyway. Times are not easy here in Kikuyu land, the Emergency drags on, restrictions of one kind and another are legion, it is planting time and who would want to go on a Course to which you are requested to take a spade, and a panga, and a jembe (large hoe)? Even though it was Easter Monday and there were passes to be obtained from the District Officer or Chief the first arrivals appeared before midday. It was a new sight this, men arriving with a jembe or shovel over their shoulder, with books and a change of clothing tied up in a blanket. One striding up the road looked for all the world like Dick Whittington, without his cat! While some arrived on the first day it was not until Wednesday that all had finally completed their trek on foot over the twisty, muddy roads and pathways to this place called Weithaga in the heart of the Kikuyu Reserve. As they came up the hill past the Church, we could see behind them rising out of the morning mist the high irregular foothill country of the Aberdare Mountains, the hillsides dotted now with the large new villages from which they had come. A land which for over three years now had been the scene of such turmoil and destruction and which at long last was showing signs of building up again. Would we be able to do something to help them in this great task of reconstruction? Would we be able to put over to this assorted group of twenty folk from our churches something of what we feel to be the most vital element in rehabilitation, the work of our Lord Jesus Christ, in bringing new life and wholeness to the individual and to his daily life? These were the questions which presented themselves to us as we greeted them and helped them to settle in and to feel welcome.

The Course had been designed as part of the total Rural Activities programme of the C.M.S. in Kenya. It was planned to set up a Deanery Centre of Rural Activities in Fort Hall District from which help would go out to all the churches. Already visits had been made to many Pastorates and teaching given on our responsibilities to God in the stewardship of His gifts, and practical instruction given as to how we can show this on our own farm and also how the Church lands can and ought to be developed as the Lord's farm, by the congregation as a whole. Now representatives from the Churches had come to help in the develop-

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ment of the Deanery land and to get instruction in the class room as well.

And what a variety of folk they were, from old men with grey hair to young men not long left school, from a fairly well-off trader, converted only a year ago, to a young girl, keen also, to do anything for her Master; some educated, others hardly able to write. Some had been in Mau Mau detention camps up till a few months ago, and one had been converted in camp and was going on from strength to strength in the Lord. A very mixed crowd, but from the beginning a spirit existed which can only be attributed to our oneness in purpose and oneness in Christ. Barriers of age group, education, sex and colour were down and we got on with the job!

From the first we did our utmost to explain clearly what the purpose of the Course was. How, in fact, we had come to serve our Lord with all we had, our hands, our heads and our hearts. Our Fellowship in the field digging would be no less real than that in the Church. Great care had to be taken to explain exactly what the land was which we were to cultivate. How it was their land, a deanery farm which carried both benefits and responsibilities. We had a good walk around the whole ten acres of steeply sloping land and saw exactly how much land had "yet to be possessed"; much was dense bush and badly kept woodland.

The mornings of each day after prayers were spent developing the deanery farm, chopping down unwanted trees and bush, terracing the sloping land, putting up fences, making seed beds and planting. During my four years in Kenya I had not seen men work with such zeal and so constantly with no encouragement apart from knowing that they were doing all for their Lord!

While some of the older men found the afternoon classes conducive to sleep, all seemed keen to search in the Work of God to see how our right attitude to farming begins in the realms of the spirit and not of finance. How the original state of man ever stands; that he was put into a garden to tend and care for it and not to devastate and to destroy it, as has been and still is the case all over the world. We saw how much destruction of good farmland has resulted because financial considerations have completely submerged the moral factor in farming. We moved on to see just how our stewardship of God's gift of the soil really works out in practice in terms of soil conservation, crop rotations, manuring and good balanced farming. In a land where so often the good intentions and plans of the Agricultural Department are often frustrated at the level of instructor-farmer relationships, through unnecessary misunderstandings, we felt it right to show how we, who were getting an understanding of these things, should return as interpreters to our people and explain why we should do these things. Our talks and discussions followed a very wide range, from Young Farmers' Clubs to Consolidation, from coffee to cattle, and as we shared experiences and difficulties we could see the vital importance of the spiritual foundation to all our thinking and action.

Day by day as the Course proceeded each one began to get a clearer vision of just how vital these things are to we Christians in days of Agricultural Revolution, and what more we can do in all this at a practical

level, on our own farm and in the developing of all the plots of land for which the churches are responsible. But it was not only to the things learned in the realm of Agriculture that these men bore testimony as we gathered at our farewell fellowship meeting at the end of the Course. Many received an entirely new vision of the Lord Himself, Who alone could be the foundation of this work and this new life. For some it was a renewed vision, but to others the daily times of prayer and fellowship in the Word of God had meant a realization of the need of Salvation in their own soul if their farm was to be the site of this so great a Salvation and Redemption; and they have returned to their homes new creatures in Christ.

And so it was that all, both teachers and pupils, came to the end of this unusual Course with grateful and praising hearts. Unusual because normally for a Course you may be required to bring either a hoe or a Bible but never both at the same time! Grateful hearts, because the One Who called us to bring both our hoe and our Bible had blessed us mightily in the use of them both and both of them together.

Why was it that it was a thing so amazing to these African Christians that the European missionary who led this Course not only prayed with them and taught them in class, but also shared in the digging with them? Why is it that so many Elders of the churches exclaim when they hear God's Words about the "Holy Earth" and ask, "Why did we not hear this before?" Why is it that a people whose whole life is centred in the land and to whom the things of the land could not be separated from the spirit world, have been denied this part of our Gospel? For it is not only we who have been redeemed by the Blood of Christ, but through us all of this sin-stricken Creation can and must be redeemed. And so we are seeking to show this to the Christians of this land, that the Gospel message may bring to them not only New Life in their hearts but to their homes and to their little farms as well.

At Weithaga there still remains much land to be possessed, for indeed this work of bringing into a fertile and productive state the Good Earth is nothing more or less than possessing it for the Lord Who created it and on the Cross redeemed it. And we pray that this work of possessing land for our Lord will go on throughout this land through that little band who gathered for this Course in Rural Activities in the heart of Kikuyu land and we are sure you will join us in prayer, too.

PREPARING FOR LAMBETH

BY prayer and by study, clergy and laity throughout the Anglican Communion will be preparing during this winter and spring for the forthcoming Lambeth Conference. The following notes on books relating to the agenda of the Conference and to the life of the Anglican Communion as a whole may be found useful.

First, of books published within recent years, we would mention particularly "**Christian History in the Making**" (Canon J. Mcleod Campbell, Church Information Board, 10/6) which is the most comprehensive and comprehensible history of the growth of the Anglican Communion up to 1945. Then there is "**Anglican Congress, 1954**", the Report of the Minneapolis Congress, published by the S.P.C.K. at 5/-. This contains material on the Vocation, Worship, Message and Work of our Communion much of which has a direct bearing upon the subjects to be studied at Lambeth. So too has Messrs. Mowbrays' "**Modern Canterbury Pilgrims**", edited by the Dean of New York and on sale at 13/6, with its interesting personal narratives by twenty-three converts to the Anglican Communion.

Of the books just published or about to be issued as we go to Press, we note first Bishop Stephen Neill's "**The Unfinished Task**" (Edinburgh House and Lutterworth Press, 12/6). We confidently commend this book to the attention not only of those who already have a missionary interest but to all churchpeople seeking to understand the contemporary issues facing the Church at home and overseas. Drawing upon his own missionary experience and his wide acquaintance with the ecumenical fellowship, Bishop Neill states the problems and assesses the achievements without falling into the trap of proclaiming a message of unrelieved gloom. One might wish that the author had had the space to go into greater detail in regard to some of the solutions which he suggests—some of which are certainly controversial. But the book has a quality of movement and imagination which makes it difficult to put it down when one has started to read it. (One has read some missionary literature to which might be applied Mr. Alan Paton's remark—"It's one of those books which, when you have put it down, you find it hard to pick it up again!")

"**Expanding Frontiers**" by the Reverend Dewi Morgan (E.H.P., 4/6) is based on Bishop Neill's book and is a helpful presentation of some of the main issues discussed by Bishop Neill. Mr. Morgan presents the tasks of the Church in terms of frontiers, as of races, religions, civilizations and cultures and relationships—in all of which there lie the causes of division between mankind and of separation from God.

The Reverend Dewi Morgan is also the author of "**The Bishops Come to Lambeth**" (Mowbrays, 5/-) which is a very interesting survey of the growth and development of the Lambeth Conferences since the first conference in 1867. Of the third, Queen Victoria wrote that "It must have been most satisfactory to see how harmonious it was. The

Archbishop will have had the opportunity of making many interesting acquaintances"! Two things stand out in Mr. Morgan's very readable story. One is the extent to which the Bishops meeting at the Victorian Era conferences were aware of contemporary social issues. The other is the way in which although sometimes under pressure to do so at a time of controversy, the Lambeth Conferences have resisted all efforts to set up a central legislative body for the whole Anglican Communion.

Soon after this Review appears, the Church Information Board will publish "**A Unified Statement on the Work and Needs of the Churches of the Anglican Communion**" which promises to be a detailed survey. This should be particularly helpful to study groups of the clergy and laity. A shorter guide for speakers and study group leaders has been written by the Rev. A. J. Drewett and published by the C.I.B. at 1/6 under the title "**Lambeth and Our Times**". It is a factual and up-to-date summary of the nature, situation and ecumenical relationships of the Anglican Communion. The Overseas Council's previous missionary "digest"—"**The Church To Which You Belong**"—has also been published in a new edition.

As part of its pre-Lambeth programme, the S.P.C.K. has published four books bearing directly upon some subjects in the Conference agenda. "**Missionary Commitments of the Anglican Communion**" (3/6) is a valuable survey prepared by Canon Max Warren for the Advisory Council on Missionary Strategy. "**Principles of Prayer Book Revision**" (7/6) is the report of a Select Committee of the Church of India, Pakistan, Burma and Ceylon, which reviewed the principles of Prayer Book revision in the Anglican Communion. (This also includes a section on liturgical developments in the Church of South India.)

The importance of this subject for the whole Anglican Communion is also taken into account in part of "**Prayer Book Revision in the Church of England**" (4/6). This is a report prepared by the Liturgical Commission of the Church of England, set up at the request of the Convocations in 1954. To some, the title of the fourth publication might suggest a somewhat academic subject. But the contents indicate how important a matter is "**The Commemoration of Saints and Heroes of the Faith in the Anglican Communion**" and in how many parts of the Communion there is a keen discussion of the subject. This publication costs 6/-.

YOUR PARISH AND LAMBETH

THE Society for the Propagation of the Gospel has produced a leaflet giving much information about books and visual aids, both for individuals and for study groups, in preparation for the Lambeth Conference 1958. A copy of this leaflet will be yours for the asking. Among other things, it contains particulars of:



ROUND THE WORLD TO LAMBETH

(A series of eighteen lessons for juniors and seniors in preparation for the Lambeth Conference, by MISS DORIS BATEMAN. Price 4s.)



THE BISHOPS ARE COMING

(A kindergarten book of preparatory lessons for the Lambeth Conference, by MISS MARY H. ANDREWES. Price 1s. 6d.)



S.P.G. has also produced a new children's project, "THE BISHOP'S MEET AT LAMBETH". Details on application. Price 1s. 6d.



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